

The



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❖ PRESIDENT'S MESSAGE ❖

Dear Members:

A loss of a person is a loss to a family. On the other hand, a loss of a teacher is a loss to the community. Our teachers are our elders who are a vital link in continuing the traditions, prayers and heritage of the Karaites. This major link must not be severed. I am asking every elder to keep the link attached for the future generations. We must not ignore the importance in keeping our responsibilities to the younger and future generations.

On a more cheered note, we had a very successful Purim party. There was a tremendous turn out which enjoyed the play, the music, the games, and most important the food. All of us give many thanks and appreciation to all the people who had helped prepare and organize the Purim party. Hopefully, we will continue to see such support for future social gatherings and events.

Please feel free to call me and share your ideas in making the Karaites an even stronger and more committed community. I can be reached at (415) 593-9507.

Joseph Moussa
KJA President

Work of Berkeley rabbi-scholar may revolutionize Torah study



Photo by Tamar Kaufman

Rabbi Jacob Milgrom holds book of his commentary, which may revolutionize biblical scholarship.

A lot of new material may be cascading into the sermons you hear in synagogue these days.

The reason is Berkeley Rabbi Jacob Milgrom's new commentary on the biblical book of Numbers, which is likely to change the way Jews look at their religion and culture. Most certainly it will alter the way in which rabbis prepare for services.

"If I am correct," says Milgrom, "then our understanding of the book of Numbers will never again be the same."

The hefty 600-page *Numbers* has been in the making

for 15 years, and now is being offered by the Jewish Publication Society as part of its five-volume *JPS Torah Commentary*.

The series ultimately will be compiled into a single volume, to replace the one that's been used in synagogues for the past half century.

The old approach "is no longer valid," Milgrom contends, referring to the Hertz Pentateuch used in Orthodox, Conservative and many Reform synagogues.

"We call [that old method] apologia—justifying Jewish tradition to the Western world," he says. "We feel it's no longer necessary to apologize for our Jewish tradition. It stands on its own merits."

Each oversized, hardcover volume of the new *JPS Torah Commentary* corresponds to a book of the Torah, with each having been assigned to an independent commentator.

Nahum M. Sarna, general editor of the series has completed Genesis and Exodus. Baruch A. Levine did Leviticus, and Jeffrey H. Tigay's research on Deuteronomy is due out by the end of the year. Chaim Potok is literary editor of the series.

Milgrom says he strongly approves of having a different scholar research each book of the Torah independently because each brings a different approach to his portion of the Bible. Accordingly, each author's insights can affect other people's understanding of the entire Torah.

"That's very Jewish, because Judaism is a constant back-and-forth," Milgrom observes, citing the Talmud itself as a literary battlefield in which various authors refute one another time and time again.

Ziony Zevit, professor of Bible and Northwest Semitic languages at the University of Judaism in Los Angeles, puts Milgrom's particular contribution in perspective.

"His work already has had a profound effect on how Christian scholars view the whole business of [Judaism],

THE NORTHERN CALIFORNIA BULLETIN, March 15, 1991.

Article By Tamar Kaufman

and, I suspect, it's even had an impact on how they understand what's involved in the sacrifice of Jesus," he says.

As for the impact on Jews, it should be measurable in synagogue already, Zevit notes, suggesting that congregational rabbis "run out of sermon topics that have to do with the Torah" during this season because weekly readings get into the area of animal sacrifice.

"Everything that has to do with the sacrificial cult is foreign to the rabbis," he maintains, "and they start doing *midrashim* [homiletic interpretations] and *New York Times* punditry."

Milgrom's commentary, however, clarifies the meaning of the ritual and gives rabbis a new chance to explore it from the pulpit.

Instead of the primitive and even disgusting act that animal sacrifice may appear to a late 20th century sensibility, Zevit says, Milgrom shows it as very spiritual.

As a result of Milgrom's work, Zevit now calls the sacrifice "a divine ballet that Israel and the priests are performing before God."

The ritual also ties in with *kashrut* (religious dietary law) "because all the sacrifices were consumed," observes Zevit, a noted biblical authority in his own right.

Zevit, saying he already has "integrate a lot of Milgrom's work into my own university teaching," adds that thanks to Milgrom's scholarship "there are things in the Bible that we understand much better than the most famous medieval commentators."

The reason, he explains, is because Milgrom combines their insights with new information about ancient languages and civilizations.

"What Milgrom's done is reclaimed a lot of material for Jews,"

Milgrom, who recently returned from Israel after working with the international team that publish the last part of the Dead Sea Scrolls, says he is particularly proud of *Numbers* because, through his commentary, he has revived long-neglected Jewish sources.

"Other commentators don't understand medieval

Hebrew or don't use some of the sources, such as the

Milgrom credits scholars from that ostracized Jewish sect with important insights. "Since [Karaites] reject Talmudic, rabbinical Judaism, they've had to study the Torah very closely," he says.

"For that alone, I think the book is worthwhile."

Milgrom credits scholars from that ostracized Jewish sect with important insights. "Since [Karaites] reject Talmudic, rabbinical Judaism, they've had to study the Torah very closely," he says.

Moreover, although the original Hebrew text is accompanied by a new JPS translation, "I frequently retranslate the translation," Milgrom says, "as much as four or five times a page."

For example, he explains, traditionally the word *mishmeret*, as applied to the Levites, has been translated as "service"—a word he scorns as "anemic and meaningless."

The word should more properly be seen in a military context, he insists.

According to Milgrom, the Levites, long seen simply as assistants to the priests, actually bore weapons and had orders to kill intruders on sight—no questions asked.

It may sound extreme but, he explains, the Levites were guarding the Israelites from divine retribution.

"Anyone who encroached on the sanctuary would arouse the wrath of God, who would strike out against the whole community," he says. "The idea was that anyone who polluted the sanctuary made it unfit for God to dwell there. And if the sanctuary were not purified, God would abandon Israel to its doom."

Milgrom's view of the ancient Levites offers an insight as relevant as today's headlines.

Nowadays, the highest spiritual leader is a pacifist

Continued on page 4

IN THE NEWS...

BERKELEY RABBI

Continued from previous page

who would have nothing to do with violence," he observes.

But the Levites, some of the holiest people in the Torah were warriors, "which shows there are some things worthy of the taking up of arms."

The *ger* is another concept with modern implications, according to Milgrom.

The rabbinical translation of *ger* is 'convert,' but that's not the biblical view," he says. "There's no concept of conversion in the Bible."

To illustrate, he observes that Ruth, often seen as the archetypal convert, always remained "the Moabite."

Only her descendants could become Israelites—after several generations of assimilation.

generations of assimilation

Milgrom points out that Ruth's most famous descendant, King David, was unquestionably an Israelite.

Ger as used in the Bible should more properly be understood as "resident alien," he says, explaining that such residents had the same rights as Israelites under civil law.

Religiously, however, they were bound to obey prohibitions such as not worshipping idols although they were excused from positive commandments, such as fasting on Yom Kippur.

"Who is the *ger* today?" Milgrom asks, answering himself: "Israeli Arabs."

"The late Rabbi Meir Kahane ducked the question of Israeli Arabs by choosing the rabbinical definition of *ger* as convert, he says. The slain right-wing leader who advocated the expulsion of all Arabs from Israel would have accepted them "as long as they converted to Judaism," Milgrom elaborates.

In contrast, the modern state of Israel treats its Arab citizens according to the biblical commandment, that the same law apply to *ger* and Israelite alike.

But even the current rabbinical definition of *ger* has overtones of the biblical meaning, Milgrom acknowledges. "When you convert to Judaism, you don't join a religion, but a people. No other religious group has that."

GENIZA FRAGMENTS Cambridge Univ. Newsletter No 21 - April 1991

900 years of Karaites text

I am spending the current academic year as a fellow of the Institute for Advanced Studies at the Hebrew University of Jerusalem. My stay is providing me with a unique opportunity of working with scholars from around the world in a research group concerned with Semitic languages.

My aim is to develop several of my interests in Semitic linguistics, many of which have arisen out of my research on Genizah manuscripts. The main project with which I am currently occupied is a description of how the Karaite Jews have pronounced Hebrew through the ages.

The inspiration for this came from my study of Genizah fragments of Hebrew Bibles that had been transcribed by Karaites into Arabic script. This was published last year in Cambridge University Library's *Genizah Series*.

I am currently examining scores of Hebrew Bible manuscripts written by Karaite scribes over a period of 900 years, beginning in the tenth century. I am also making a study of the living Hebrew pronunciation traditionally used by Egyptian and Iraqi Karaites now resident in Israel.

The general situation has now returned to normal after the Gulf War and I am hopeful that my year here will be a fruitful one for my current research and for future scholarly projects on my return to Cambridge.

GEOFFREY KHAN
Research Associate

❖ COMMENT/OPINION/INSIGHT ❖

GLIMPSES OF HISTORY Observations by Albert Mourad

When Alexander the Great conquered Egypt about the year 350 B.C., he built his general Ptolemy the first to rule the country. Ptolemy built the city of Alexandria and later he also built the Famous Library, one of the greatest wonders of the time. There, he collected all kinds of books written in any language, new or old in any subject scientific, religious, literature or art. The library took the original and made a copy for the author to keep. The freedom of thinking encouraged minorities including the Jewish community to express their ideas. There were books about the Old Testament, the Psalms, the Proverbs of Solomon, and also ideas and books about the Talmud. As most of the Jewish population spoke and wrote in Aramaic their Hebrew script also used the Aramaic Script. But scholars and leaders of the community transferred the script to the box or Square Script known today in writing Hebrew.

There seemed to be a split between the Jewish scholar leaders at that time and the leaders who defied the idea of an oral law and Talmudic researches, left this community and joined the Jewish community in Qumran near the Dead Sea. The Qumran people used both the Aramaic and the Square Script as the Jewish community in Alexandria and they existed at the same time and used exactly the same letters and script with very little or minor differences. But the calendar of the people of Qumran differed from that of the Alexandrian and the rest of the Jews. The Qumran people used to put their old scrolls in big jars and bury the jars in caves on the side of the hill and close the caves. These caves were uncovered in the forties after World War II by Arab shepherds who used to loot them looking for gold or other treasures they could sell. Soon parts of these parchments and scrolls attracted the attention of European researchers and archaeologists and excavations took place and the secret of the Dead Sea Scrolls was revealed. The scientific study showed that those scrolls go back to 200 years B.C. The script and calendars matched with the scrolls used in a Jewish Karaite Synagogue in Cairo, Egypt.

It was in the eight century in Iraq, during the Islamic empire, when the Karaites resurfaced under the leadership of Anan Ha-Nassi, that is seven hundred years after the Qumran people. We must say that by the tenth century, the Karaite Jews had a very strong impact on the Jewish literature, the Hebrew grammar and the social life.

REFERENCES:

1. "The Story of Civilization" by William Durant (Volume 2).
2. "The Mystery of the Dead Sea Scrolls Revealed" by John Allegro.

THE FEAST OF WEEKS - SHAVUOT

By Rav Yosef Gamil of Israel

The nature and meaning of the festival and differences between us and the Rabbanites over its date.

The Feast of Weeks is one of the three pilgrimage festivals on which God commanded to go up to the Temple; the other two are Passover and Tabernacles. The relevant verse is "Three times in a year shall all thy males appear before the Eternal thy God in the place which he shall choose; in the festival of unleavened bread, and in the festival of weeks, and in the festival of tabernacles" etc. (Deuteronomy, XVI, 16).

As for the significance of this festival, we quote the following passage: "And the Eternal spake unto Moses saying, Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring an omer of the first fruits of your harvest unto the priest. And he shall wave the omer before the Eternal, to be accepted for you; on the morrow after the day of rest the priest shall wave it." "And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the omer of the wave offering; seven weeks shall be complete." "Even unto the morrow after the seventh week shall ye number fifty days; and ye offer a new oblation unto the Eternal." (Leviticus XXIII, 9-11; 15-16).

In the portion Re'eh in Deuteronomy the text states "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." (Deuteronomy XVI, 9) This festival is also called the Festival of the Giving of the Tora, the Festival of First Fruits, and the Harvest Festival.

Festival of the Giving of the Tora: "On the third month, after the children of Israel were gone out of the land of Egypt, the same day came they into the desert of Sinai (Exodus XIX, 1). In the view of some sages the Feast of Weeks was the day when the Tora was given.

Festival of First Fruits: The people brought offerings to the Lord of the first fruits of their soil.

Harvest Festival: The people harvested the first of the crops and brought the produce to the priest, who waved it on the day of the wave—offering of a sheaf (omer -) on the day following the Sabbath.

In the view of most of the sages this festival also commemorates the exodus from Egypt, like Passover. Similarly, on the fifty days of the counting of the Omer we beg for God's mercy, that

he bring forth the fruit of the earth for us in peace and blessing. (See the Prayer for Dew on Passover): "That keepeth for us the appointed weeks of the harvest" (Jeremiah V, 24), and on the fiftieth day new produce is received and we thank God that the earth has yielded the crop with blessing and peace; from that new crop an offering was given up to the Lord.

The Feast of Weeks, therefore, commemorates two closely associated events: (a) the conquest of the land; and (b) the sowing of the land with seed. For the land to yield its crops the Lord's blessing is necessary, and the Lord's blessing depends on the fulfillment of the commandments; hence the two events are connected. The scripture states: "If ye walk in my ordinances, and keep my commandments, and do them; then will I give you rain in its season, and the land shall yield its produce" Leviticus XXVI, 3).

The dates of all the festivals are stated explicitly in the Tora, except for the date of the Feast of Weeks; this is determined by the counting of fifty days from the day after the Sabbath, as seen from the verses quoted above. A difference exists between us and the Rabbanites regarding the date of the festival, as we count the fifty days from the day following the Sabbath, as written in the Tora, while the Rabbanites count from the day following the first day of Passover, in contradiction to what is stated in the Tora; in their view there is no difference between a festival and the Sabbath, for on both there is rest from work, and hence both are called Sabbath, in their opinion.

Our sages did not agree with them, as the Tora does indeed distinguish between the Sabbath and the festival. Sabbath is the seventh day after the six days of creation, as it is written: "And on the seventh day God had finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he rested from all his work which God had created in order to make it." (Genesis II, 2,3). "The seventh day is the Sabbath of the Eternal thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy beast nor thy stranger that is within thy gates: For in six days the Eternal made heaven and earth, the sea, and all that in them is, and rested on the seventh day; therefore the Eternal blessed the Sabbath day, and sanctified it." Exodus XX, 10-12).

A further proof of the distinction between Sabbath and festival is that on the former all work, including the preparation of food, is forbidden, while on the festival preparation of food is permitted: "Save that which may be eaten by man, that only may be done for you" (Exodus XII, 15); and the festival is called "rest-day (Shabbaton)": "On the first day shall be a rest-day, and on

SHAVUOT

Continued from previous page

the eight shall be a rest-day (Leviticus XXIII, 39). We learn from this that the Sabbath is not a festival. Therefore, the counting must begin from the day following the Sabbath of the Passover festival — that is, from Sunday. As quoted above, the text states "Unto the morrow after the seventh week shall ye number fifty days; and ye offer a new oblation unto the Eternal." Counting begins on Sunday, and seven whole weeks are counted. Seven days multiplied by seven weeks results in forty-nine days, and the following day, the fiftieth, is Sunday, and the day when the Feast of Weeks falls.

Let us examine examples of two charts, one used by the Rabbanites and one by ourselves, to calculate the date of the festival, and we shall see the basic difference between the two methods.

The chart used by the Rabbanites: Let us say that the Passover starts on a Tuesday; then the Rabbanites begin their counting from the following day, that is Wednesday:

| DAYS OF THE WEEK | WED | THUR | FRI | SHAB | SUN | MON | TUES | |
|------------------|-------|--------|--------|--------|------|--------|--------|--------|
| DAYS COUNTED | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |
| | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |
| | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |
| | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |
| | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |
| | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |
| | W (4) | Th (5) | Fr (6) | Sh (7) | S(1) | Mo (2) | Tu (3) | 7 Days |

49 DAYS

The festival falls on the day after the 49th day on the chart, that is, Wed. ($49 + 1 = 50$).

From this we see that the Rabbanites: (a) do not count from the day following the Sabbath, i.e., from Sunday; (b) they do not count seven whole weeks beginning from Sunday and ending on the Sabbath; (c) for them the festival does not fall on Sunday, which is the day following the seventh Sabbath, as the Tora clarified.¹

The chart used by the Karaites: Let us say that our Passover also fell on a Tuesday: When do we begin to count the fifty days? Unlike the Rabbanites we do not begin counting on Wednesday;

¹ Only when Passover falls for us and for the Rabbanites on the Sabbath will the Feast or Weeks occur simultaneously for them and for us, for in both cases the counting begins on Sunday.

we omit the days Wednesday, Thursday, Friday, and the Sabbath, and begin to count from the Sunday, which accords with the text, as we have quoted above, as long as this is within the seven-day Passover period.

| DAYS OF THE WEEK | SUN | MON | TUE | WED | THURS | FRI | SHAB | |
|------------------|-----|-----|-----|-----|-------|-----|------|--------------------|
| DAYS COUNTED | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 1st Shab |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 2nd Shab 7 Days |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 3rd Shab 7 Days |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 4th Shab 7 Days |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 5th Shab 7 Days |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 6th Shab 7 Days |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 7th Shab 7 Days |

This chart covers seven complete weeks, which equals forty-nine days; the following day is the fiftieth, and this is the Feast of Weeks. The above calculation is done in accordance with the written Tora, and therefore we Karaite Jews celebrate the Feast of Weeks on the Sunday, as written in the Tora.

Questions on Feast of Weeks

1. What other names does the Feast of Weeks have, as known to us from the Tora and from traditional custom, and why is the festival called by these names?
2. Write out the two verses from the Tora that indicate to us how to determine the date of the Feast of Weeks.
3. What is the difference between Sabbath and festival? Bring evidence from the Tora.
4. When does the festival fall on the same day for us and for our Rabbanite brothers?
5. Let us say that Passover fell one year for us and for the Rabbanites on a Thursday: When will the feast of Weeks fall for us, and when for the Rabbanites? Make two charts clarifying the method of fixing the dates in each case.
6. What are the flaws that emerge in the method used by the Rabbanites to fix the date of the festival and which are in contradiction to the Tora?

❖ FROM THE MAILBAG ❖

Ruth Tsoffar

5/10/91

Re: Aziza el-azizah

I was introduced to Aziza because of my work on the community and soon after, I found in her a whole world. It is hard for me to imagine writing the chapter of the early history of the Bay Area Karaite community without devoting a major part to Aziza. For me, she represents the last generation of women matriarchs, a parent, mother-in-law, grandmother, aunt...and a friend. Aziza is one of few, granted with the rare talent to carry (create and re-create) a whole tradition around her. Is it her level of commitment? The degree of her conviction and engagement? Something in the spirit. Something in the soul.

So comfortable with her world and what it represents, she was never ambivalent. Her words were measure. Aren't actions what really count? And then, what Aziza did not say speaks for itself, or rather speaks itself...

Tehi menuhatekh Eden! (May you rest in peace)

Ruth Tsoffar

Ruth Tsoffar lives and works in Berkeley where she is currently writing her Ph.D. dissertation about the Karaite community in the Bay Area.

Intellectual Karaite Jews
3, Avenue de Corinthe
13006 MARSEILLE, FRANCE
Marseille, April 1991

Dear Corelegionist,

It's a pleasure to be in contact with you again by the bulletin of K.J.A. after the happy end of the Gulf War.

We are happy to announce that Intellectual Karaite Jews is going to sponsor this summer a ceremony of collective Bar Mitzvah for about ten needy young teenagers of our community in Israel.

This ceremony will also give us the occasion to organize:

- A meeting for the unmarried people,
- A summer convention where will be invited several international personalities and where we will be able to discuss of all the subjects of our community. That's why we ask you to reserve this period. The details of the operation will be send later.

And with the help of G-d, we hope to see every one of you soon.

The board.

To the Karaite Community

On behalf of the children, grandchildren,
and great grandchildren of the late AZIZA
MOUSSA, we would like to extend our deepest
thanks. You all have given us so much
support, your contribution to the KJA in the
name of AZIZA MOUSSA were acknowledged
and gratefully appreciated.

God bless you all,

The family of the late
SHALOM MOUSSA PESSAH
and
AZIZA MOUSSA PESSAH

K J A

Post Office Box 4235
Mountain View, Ca. 94040



☆ *Show How Much You Care* ☆

Please make a special prayer at the onset of the SEPHER TORAH in Shabbat

From:

| | To / In Honor of | Amount |
|---|------------------|----------|
| For : <input type="checkbox"/> Berakha: | | \$ |
| <input type="checkbox"/> H'ole' (sick): | | \$ |
| <input type="checkbox"/> Temple Fund: | | \$ |
| <input type="checkbox"/> Library Fund: | | \$ |
| <input type="checkbox"/> Zekher: | | \$ |
| | | |
| | | |
| | | |

David Elie Elichaa
634 Eighth St. #4
Imperial Beach, CA 91932
Tel. (19) 429-1269

My full name is: David Elie (Lieto) Daoud Isaac Youssef Lichaa (Elichaa)

My Cousin Mr. David Zaki Youssef Isaac Lichaa, has worked on the family tree until 1965. I am updating our family tree and have been working on it for over a year now. We are a very large family, and thanks to the tremendous effort of our cousin, Mr. David Zaki Lichaa, that we are lucky to have the basis of the tree until 1965. Since almost all of us use first and last name only, it is hard to know to which branch any name belongs. I am very grateful to all who did answer my questions and to those who encourage me and helped me trying to give me more information.

I hope you will favorably reply to me. As some of us have changed their names according to the country we are living in, please write your new name followed by the old name in (.....). Please also circle or write (M) for male, and (F) for female regarding children names as it is sometime hard to differentiate. Also (A) or (D) for alive or deceased. In the official family tree, the questions of date of birth, date of marriage, and date of death, in the last 3 questions are printed, but I will live it up to you (optional) if you like to answer them. D.O.B. & P.O.B. means date of birth (DOB) & place of birth (POB). Thanks again.

Regarding the family tree, I would like to bring to your attention that it is our tradition to give our children the names of our parents. And as we usually use first and last name, it is hard to know the full name from the first family name Elichaa Rofe known Sair, in 1705 I have over 400 names, and it is growing. So please take 5 to 10 minutes of your time and answer the questions to the best of your knowledge. If I have contacted you before, I might still need more information to correct some data.

We should be proud of our family tree, and thankful to Mr. David Zaki Youssef Isaac Lichaa who initiated that project, and the finished drawing will measure about 1 x 1 1/2 yards. and it will be exhibited at the museum of Karaite Temple in Ramleh, Israel.

Your moral support will be appreciated, and I hope I will be able to finish this project.

Sincerely,

David Elie Elichaa

LAST NAME IF NAME CHANGED ()
ADDRESS:
CITY STATE ZIP TEL
FIRST NAME IF NAME CHANGED ()
DOB POB
WIFE'S FIRST & MAIDEN NAME
FATHER'S NAME (A/D)CITY IF ALIVE

ADDRESS

TEL

MOTHER'S FIRST NAME MAIDEN NAME

GRANDFATHER'S NAME (A/D)CITY

GREAT GRAND FATHER'S NAME (IF KNOWN)

CHILDREN'S NAME: (IF CHILDREN HAVE A DIFFERENT ADDRESS) PLEASE WRITE IT.

1. (M/F) DOB POB

ADDRESS CITY STATE ZIP

2. (M/F) DOB POB

ADDRESS CITY STATE ZIP

3. (M/F) DOB POB

ADDRESS CITY STATE ZIP

4. (M/F) DOB POB

ADDRESS CITY STATE ZIP

BROTHER'S NAME:

1. (A/D) DOB POB

ADDRESS CITY STATE ZIP

2. (A/D) DOB POB

ADDRESS CITY STATE ZIP

3. (A/D) DOB POB

ADDRESS CITY STATE ZIP

4. (A/D) DOB POB

ADDRESS CITY STATE ZIP

SISTER'S NAME:

1. (IF MARRIED) HUSBAND'S NAME

2. (IF MARRIED) HUSBAND'S NAME

3. (IF MARRIED) HUSBAND'S NAME

4. (IF MARRIED) HUSBAND'S NAME

UNCLE'S NAME (FROM FATHER SIDE): (IF MARRIED) WIFE'S FIRST &
MAIDEN NAME.

1. WIFE

2. WIFE

3. WIFE

4. WIFE

AUNT'S NAME (FROM FATHER SIDE): (IF MARRIED) HUSBAND'S FULL NAME

1. HUSBAND

2. HUSBAND

3. HUSBAND

4. HUSBAND

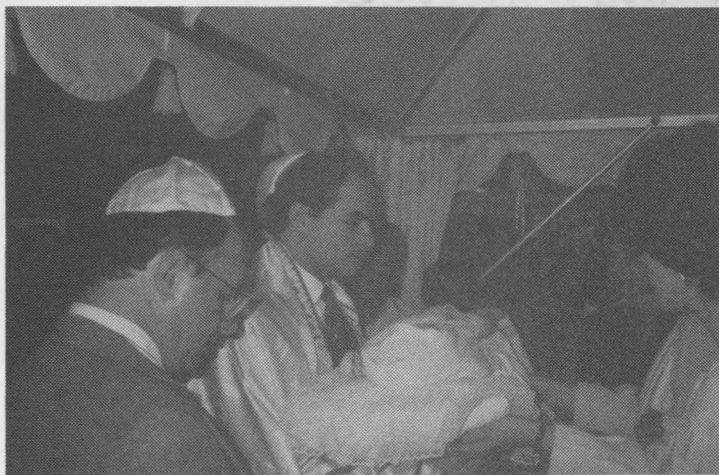
❖ PURIM 1991 ❖



Candle Lighting Celebration.



Young Generation performed 'The Wicked Hanan' story. Right to Left: Oreet Moussa, Isabelle Kheder, Shawn Lichaa, Elana Moussa, Joshua Pessah, Avi Moussa, Victor Kheder, Jacob Pessah and Michael Kheder. Narrator was Eric Saddik.



Anxiously waiting for the announcement of the 'Best Costume Winner, the candidates patiently held their breath. From left to right: Albert Kheder, Sabrina Sutherland, Chantal Marsa-Pessah, Aaron Pessah, Oreet Moussa, Isabelle Kheder, Monica Duggal, Nora Massuda, Oreet Moussa, Shawn Rasson. Judge: Joseph Rasson.

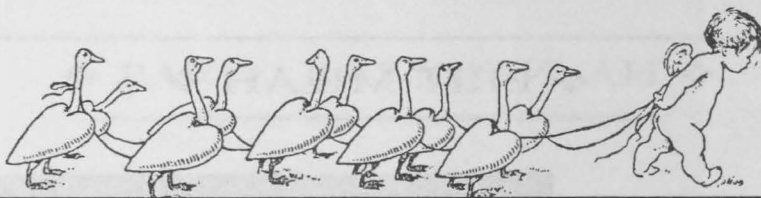
Below, Best Costume First Prize Winner: Rachel Moussa.



❖ WEDDINGS ❖



Mazel Tov to Lisa Wideman Tocino and Soliman Elgazzar. The happy couple joined their lives forever in marriage on October 14, 1990 at Congregation B'nai Shalom in Walnut Creek, California.



Bill and Claire Moran were married in a lovely ceremony at Temple Sinai in Oaklasnd, on November 11, 1991. Bill is the son of Flore Mourad and the late Yousef Mourad. Claire is the daughter of Thomas and Rita Freres. The

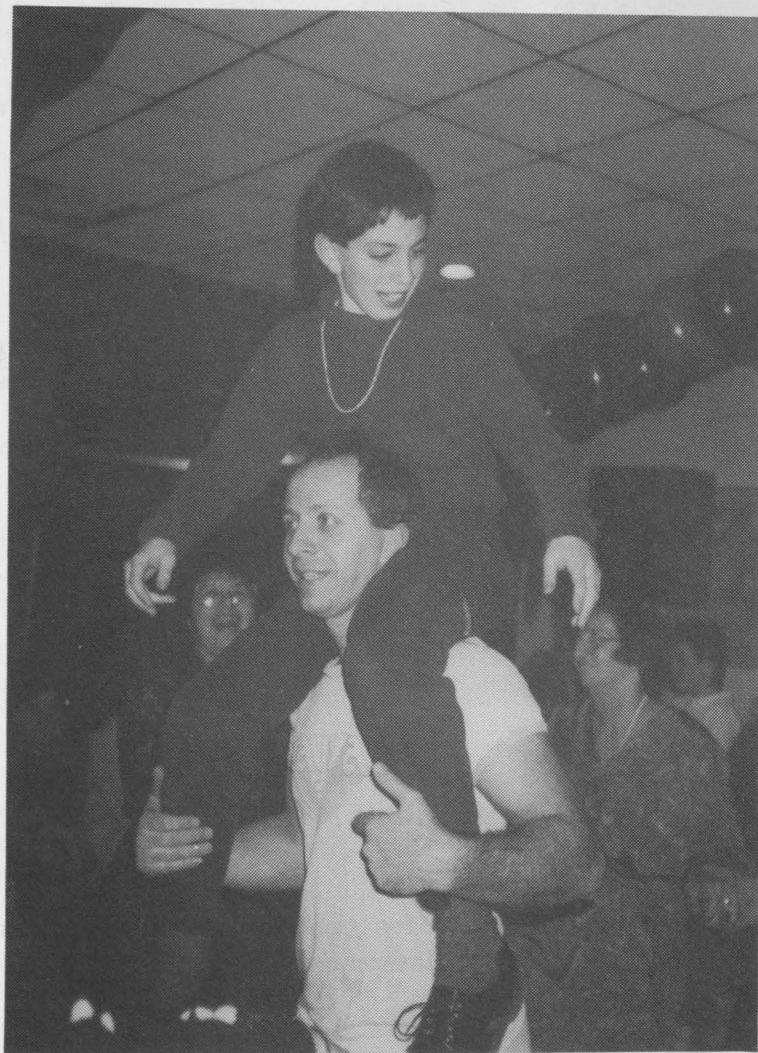
❖ BRIT MILAH ❖

*Brit Milah of Chandler Pessah,
son of Roger and Lori Pessah,
Monday March 11, 1991.*

*Brit Milah of Marc Pessah, son
of Maurice and Liliane Pessah.
Brit Ceremony held on
Thursday, January 3, 1991.
Carefully holding the baby is
Angela El Gazzar. On the right
is Ethy Cohen who came for a
visit from Israel. On the left is
the proud baby's grandmother:
Mrs. Soltana Daniel*



❖ BAR & BAT-MITZVAH ❖



*Bar Mitzvah of
Roni Hefez, son of
Matthew and
Mervette Hefez of
Randolph,
Massachusetts, on
January 5, 1991.
Roni read the
Torah very
confidently. The
proud and happy
father decided to
give a lift to Roni
before he gets to be
too big and heavy
for him!*

❖ BULLETIN BOARD ❖

BIRTHS

A Baby Boy Boom!

- › Mazal Tov to: Magda and Hertzel Saina of Bloomfield, Michigan on the birth of their baby boy Jacob on March 1st, 1991.
- › Roger & Lori Pessah for their new baby boy Chandler born on March 4th 1991.
- › Maurice & Liliane Pessah on the birth of Marc on December 27, 1990.



BAR & BAT MITZVAH

- › Mazal Tov to Celeste Meryl Steinberg, daughter of Alan and Marie Steinberg and granddaughter of Regine Menashah. Celeste celebrated her Bat Mitzvah on April 27 at Jewish Community Center of Paramus, New Jersey.



GRADUATION

- › Congratulations to Shulamit Tahan on her graduation in August 1990 from San Francisco City College with an Associate of Science in Radiology Technology C.R.T.



IN MEMORIAM

- › We note with great sorrow the passing of Mr. Albert Ovadia in Baltimore, Maryland on February 21, 1991. Husband of Rachel and father of Jacob, Isaac and David.
- › With great sorrow on the loss of Mrs. Aziza Moussa, wife of the late Shalom Moussa Pessah. Mother of Moshe, David, Elie, Joseph and Jacob Moussa, Fortune Ovadia and Bella Khedr.



❖ BOARD MEETING HIGHLIGHTS ❖

- * Modifications were made to the KJA Bylaws.
- * Security gate will be installed at our new location when bids are received and reviewed.
- * Filing with the state for new board members was completed.
- * KJA sponsored a Donner Tahoe week vacation for young adults in August.
- * A successful Purim party was organized.
- * The City Planning Department will review our application for a house of prayer at our new location in May/June.
- * A phone has been installed with an answering machine at our new location. The number is 415-665-9766.

Joe D. Moussa
Secretary

Patronize the Bulletin. Let our readers know about your services. This will help us with production and distribution costs. To place an ad, please contact Elie Kheder at 415-795-1119.

THANK YOU

Many to Mr. Abraham Menashe from New York for volunteering to design this bulletin, and to Mr. Elie Kheder from Newark, California for printing it.

